

**THE**  
**Schoole of Vertue, and Booke**  
**of good Nature, teaching Children**  
**and Youth their duties.**

*Newly perused, corrected, and amended.*

Hereunto is added a briefe Declaration of  
the duties of each degree.

Also certaine Prayers and Canticles  
compiled by R. C.

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*If thou wilt be counted vertuous and holy,  
Despise not good counsel, but study it.*

**LONDON,**  
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# The Preachers Counsell to Parents and Masters.

R Egard the soft and tender yeares,  
O Parents of your children deare,  
B E unto them in faith and truth,  
E xamples manifest and cleare.  
R Emember if the children haile,  
T he Lutes chiefly are in fault.

C Ontrole them wisely with thy tongue,  
R Eforme them justly with the rod,  
O Ut of their hearts while they are young  
W Ced all abuse offending God,  
L Et vice in them have small abode,  
E xhort, reprove, and repress  
Y Our children, that they may amend.

The Authors name in verdict.

Well some will	God forgive them
For this my labour,	That do me blame.
Every one yet	Each man I wish
Will not say the same:	Whom I offend
Among the good	Worthy to read me,
I shall find favour,	And their fault amend.
	The



## The Schoole of Vertue



First in the morning,  
when thou dost awake,  
To God for his grace  
thy petition make :  
This prayer following  
use daily to say,  
Thy heart lifting up  
thus doe thou pray.

### Morning Prayer.

**O** God from whom  
all good works proceed

To thee we repaire  
in time of our need,

That with thy grace  
thou wouldest vs endue,

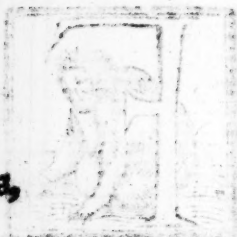
Vertue to followe,  
and vice to eschewe,

Hear this our request  
and grant our desire,

O Lord most humbly  
thus thes require :

## The Schoole of Vertue.

**T**his day he defend,  
that walking aight  
We may doe the thing  
allotted in thy sight,  
That as we in yeares  
and body do growe,  
So in good vertues  
we may likewise growe,  
As the gloze, O God,  
and joy of our Parents,  
Learning to live  
after thy commandments,  
Flying from sinne  
and all kind of crime,  
Applying our Bookes,  
not losing our time.  
That we may goe forward  
here in wel-doing,  
In this baile of misery  
vnto our lines ending,  
That after this life  
here transitory,  
We may attaine  
vnto greater gloze.  
¶ The Lords Prayer then  
see that thou recite,  
And keepe this good order  
each morning and night.



How



## The Schoole of Venus.

How to order thy selfe when thou risest, and  
in apparelling thy body.

Chap. i.



**H** ever sloath  
and ouer much sleepe,  
In health thy body  
thereby thou shalt keepe.  
Much sleepe engendreth  
diseases and paine.

It dulleth the wit,  
and hurteth the braine.

Early in the morning  
thy bedding forlake,  
Thy garments put on,  
thy selfe ready make.

To cast vp thy bed  
let it be thy part,  
Else may they report  
that beastly thou art.

For so to depart,  
and let the same lie,  
Is neither handsome  
nor yet mannerly.

Down from thy chamber  
when as thou shalt goe,  
Thy Parents salute thou  
and the household also.

## The Schoole of Vertue.

**T**hy hands see thou wash,  
thy head likewise keame,  
And in thine apparell  
see tozng be no seame.

**W**ith thy Cap fairely bzylht  
thy head couer than,  
Putting it off  
in speaking to any man.

**C**ato both counsell the  
thy elbers to reuerence,

**D**eclaring thereby  
thy duty and obedience.

**T**hy Shirt-coller fast  
vnto thy neck knit,

**C**arely thy clothing  
about thee make fit,

**W**ithout thy Girdle,  
abroad do not goe,

**T**hy Hose faire rub,  
and thy Shooes wipe also.

**A** Napkin see that  
thou haue in readinesse,

**T**hy nose to cleanse  
from all filthinesse.

**T**hy nailles if need bee  
see that thou pare,

**T**hy eares keepe cleane,  
thy teeth wash thou faire.



The Schoole of Vertue.

If ought about thee  
chance to be tozne,  
Informe thy friends  
how it is woꝛne,  
That new for thee  
they may provide,  
Or mend the old  
in time being spide.  
This done, thy Hatchell  
and thy booke take,  
And to the Schoole  
haste do thou make,  
But ere thou goe,  
With thy self soe think,  
That thou take with thee,  
Pen, Paper, and Inke,  
For these are things  
soe sūdy necessary,  
Forget not then  
with thee them to carry.  
The Souldier preparing  
himselfe to the field,  
Leaves not behind him  
his sword nor his shield:  
No more should a Scholler  
forget foolishly,  
What at the Schoole  
he must occupy.

These

## The Schoole of Vertue.

These things thus had  
straight take thy way  
vnto the Schoole  
without any stay.

How to behaue thy selfe in going by the  
streets, and in the Schoole.

### Chap. 2.

**I**n going by the way, and passing the street,  
thy Cap put off, salute those ye meet:  
In giuing the way to such as passe by,  
it is a point of ciuility.

And if thy way fortune so for to fall,  
let it not griene thee thy fellowes to call.

When to the Schoole thou shalt resort,  
this rule marke well I thee exhort:

Thy Master being there salute with all reuerence  
declaring thereby thy duty and obedience.

Thy fellowes salute in token of loue,  
lest of vngentlenesse they doe thee reprove.

Sit downe in thy place, thy Hatchell vntie,  
thy Bookes taken out thy lesson apply.

All things do seeme hard when first we begin,  
yet labour and diligence at last do them win.

We ought not to reckon and count the thing hard  
that bringeth pleasure and ioy afterward,

Learn in thy youth for it is most true,  
it will be too late when age doth ensue.

Deeds

## The Schoole of Vertue.

Deeds that deserved fame and great praise,  
buried we see had bene in old daies,  
If learning had not brought them into light,  
and let them abroad in all peoples sight.  
Apply thy mind to learning and science,  
for learning indeed will be thy defence.  
Nothing to science compare we may well,  
the swatnesse thereof doth all things excell.  
And Cato the wise this worthy saying hath,  
that man wanting learning is an image of death:  
The roots of learning most bitter we deeme,  
but yet the fruits most pleasant do seme.  
When laboꝝ for learning while here thou shalt live  
the ignorant to teach, and good example give:  
So shalt thou be thought a member most worthy,  
the common wealth to serue in time of necessity.  
Experience doth teach, and shew thee plaine,  
that many to honour by vertue attaine,  
Which were of birth both simple and base,  
such is the goodnesse of Gods speciall grace:  
For he that to honour by vertue doth rise,  
is double happy, and counted most wise:  
If thou doubt any thing, desire to be told,  
no shame to learne, be thou neuer so old.  
Ignorance doth cause great errors in vs,  
for wanting knowledge doubts to discusse.  
Then learne to discerne the good from the ill,  
and such as the warne beare to them good will.  
When

### The Schoole of Vertue

When from the Schoole ye shall take the way,  
orderly goe ye thus in array :

Your selues matching as meet as ye may,  
that men in beholding may well of you say.

In commending those your mannerly waies,  
which needs must sound to your great praise.

Not running on heapes as swarmes of Bees,  
as at this day every man sees.

Not vsing but refusing such idle toys,  
as commonly are vsed in these dates of boyes :

As whooping and hollowing, as in hunting the fox,  
that men in hearing deride them with mocks.

This foolishnesse forsake, this folly eschew,  
and for your owne praise mark, this doth ensue.

In going by the way neither talke nor fangle,  
gape not, nor gaze not at every new fangle,

But soberly goe with countenance graue,  
humbly your selues to all men behaue,

Be free of a hat, and frank of a knee,  
and beloued of all men be sure thou shalt be :

Be lowly and gentle, and meeke of mood,  
that men cannot chuse but of thee speake good.

In passing the streets do no body harme,  
vse but few words, and thy tongue charme.

When may men see that grace in thee groweth,  
from whence every vertue abundantly floweth.

When thou art come where thy parents do dwell  
thy leave there taking bid thy fellows farewell:

Etc



## The Schoole of Vertue.

The house then entering in the Parents presence,  
humbly salute them with all due reverence.

How to behaue thy selfe in sitting at the  
Table. Chap. 3.

**W**hen come to the table  
the Parent shall sit:

In place be ready  
for the purpose most fit:

With sober countenance looke them in the face  
thy hands holding vp thus begin at ease.

Grace before meate.

**G**ive thanks to God (with one accord)

for that shall be set on this board,

And be not carefull what to eate,

to each thing liking the Lords seems meate.

For food he will not see you perill,

but will you feed, foster, and cherish.

Take well in worth what he hath sent,

and at this time be therewith content.

Praising God. Amen.

As sweetly speaking, as thou art able,

For their vnderstanding that sit at the table:

Grace being said, low courtesie make you,

And manerly say, Much good may it doe you!

Dr.

### The Schoole of Verue

Of stature then if able thou be,  
to serue at the table it shall become thee;  
In bringing to it such meat as shall need,  
for the Father and Mother therson to feed.  
Dishes with measure thou ought'st not to fill,  
else maist thou happen thy seruice to spill  
Upon thine apparell, or else on the cloth,  
which for to do woulde anger then both.  
Spare Trenchers & Napkins haue in readinesse,  
to serue at the Table if there be any guesse.  
Haue a quick eye that nothing do want,  
of necessary things for there be no want.  
As of bread and drinke provide there be plenty,  
the Woyder with bones set off thou empty.  
At hand be ready if any doe call,  
to fetch or take up if ought chance to fall.  
When they haue done, then ready make,  
the Table by fauour in order to take:  
First, the salt set that thou comest,  
hauing by thee either one or other,  
Who from the bread may each thing couer,  
as from the Table thou shalt take away.  
A Woyder vpon the Table then haue,  
the Trenchers & Napkins therein for to laue.  
The crums with a Napkin be carefull to scrape,  
at the tables end in a Woyder there laye.  
Then before each man a clove Trencher lay,  
the best serving first, the rest in order.

## The Schoole of Vertue.

Then Chale with fruit on the table set,  
Biskets & Carrabowies, as ye may get.  
Wine let thou fill then, or else Ale or Beere,  
but wine is the nicest to make by the chere.  
Then let them tend the table upon,  
it soz to bold, when thy Parents haue done.  
Each side of the cloath let them turne in,  
folding it vp, at the high end begin.  
A cleane Towel then on the table spread,  
a Towel wanting, the cloath take in stead :  
The Wason and Cwoze to the table bring,  
in place convenient their pleasures abiding.  
When thou shalt see them ready to wash,  
the Cwoze take vp and be not too rash,  
In pouring out water more than will suffice :  
then take vp the cloath that they may arise:  
All things thus done, forget not thy duty,  
besoze the table to make low curtesie.

How to order thy selfe sitting at the Table.

### Chap. 4.

**O** Children giue eare your duties to learne,  
hold at the table your selues to gouerne,  
Presume not too high, I say in no case,  
in sitting hazine to your betters giue place,  
suffer each man first serued to be,  
for it is a point of great curtesie.

## The Schoole of Vertue.

And when they are serued pause thou a space,  
for that is a signe of nurture and grace.  
Salt with thy knife then reach to and take,  
thy bread cut faire and no manmooke make,  
Thy spoone with pottage too full do not fill,  
for fouling the cloath if it chauce to spill:  
And rudenesse it is thy pottage to sup,  
or speake to any, his nose in the cup.  
Thy knife see be sharpe, to cut smooth thy meate,  
thy mouth fill not full when as thou dost eate.  
Not smacking thy lips, as commonly do dogs,  
nor gnawing of bones as do hanghill dogs.  
Such rudenesse abhorre, such beastlinesse flee,  
at the table behaue thy selfe mannerly.  
Thy fingers keepe cleane thy trencher upon,  
hauing a napkin to wipe them thereupon.  
Thy mouth in like case cleane do thou make,  
the cup to drinke in, it in hand thou it take.  
Let not thy tongue at the table walke,  
and of no matter either tangle or talke:  
Temper thy tongue and thy belly alway,  
for measure is treasure the prouerbe both say,  
And measure in all things is to be used,  
what is without measure ought to be refused.  
For keeping of silence thou shalt not be shent,  
whereas thy talking may cause thee repent:  
Both speech and silence are things commendable,  
but silence is meetest for a child at the table.

For

## The Schoole of Vertue.

For Cato doth say, that in old and young,  
the first step to vertue is to bridle the tongue:

Pick not thy teeth at the table sitting,  
and vse not at meales ouer much spitting.

This rudenesse in youth is nought at a word,  
thy selfe mannerly behaue at the boord.

If occasion of laughter at the table you see,  
beware out of measure at no hand you be.

Of good manners learne, and know what ye can,  
it will the prefer when thou art a man.

Aristotle the Philosopher this worthy saying writt,  
that manners in a child are counted moze fit

Thā playing on instrumētts, or any vain pleasure:  
for vertuous manners are most precious treasure.

With this prudent saying be not offended,  
for playing on instruments is not recommended.

The Philosophers rule herein hath not erred,  
manners befoze musick he would haue preferred,

Refuse not good counsell, nor his words despise,  
to vertue and knowledge by him thou maist rise.

How to order thy selfe in the Church.

Chap. 5.

**W**hen to the Church thou shalt take the way  
knelling or standing to God humbly pray,  
All wooldly matters from thy mind put apart,  
and earnestly praying to God lift thy heart:

The Schoole of Vertue.

A contrite heart he will not despise,  
: but doth account it a sweet sacrifice.  
To him thy sinnes shew and confesse,  
asking for them grace and forgivenessse,  
He is the Physitian that knoweth thy soze,  
and can to health againe thee restore.  
When aske thou in faith not doubting to haue,  
and thou shalt receiue that which thou dost craue.  
If lawfull it be of God to require,  
he will heare thy suit and grant thy desire.  
More mercifull he is than tongue can expresse,  
the author and giuer of all grace and goodnessse.  
: All ye that labour and burthened be,  
: I will refresh in coming to me,  
These are Christs words, the Scripture is plain,  
spoken to all such as here suffer paine.  
Our wills to his word now let vs frame,  
the heavenly habitation thereby we may claim.  
In the Church comely thy selfe behaue,  
sober in carriage with countenance graue,  
While you be there talke of no matter,  
nor with one another whisper nor clatter,  
Order thy selfe reverently alway,  
when to the Church thou shalt come to pray.  
Each thing hath his time, consider the place,  
for it is a token of vertue and grace.  
The Lord doth call it the house of prayer,  
it must not be vsed as a Market or Fayer.

The



## The Schoole of Vertue.

### The fruits of Gaming, Vertue, Learning. Chap. 6.

**O** Little Children, eschew each ill game,  
for that hath brought many one unto shame,  
As dicing and carding with such other playes,  
these haue vndone many we see now adates.  
But if thou delight in any such thing,  
delight in knowledge, vertue, and learning.  
For learning will lead thee to the schoole of vertue,  
and vertue will teach thee vice to eschew:  
Vice being subdu'd, thou canst not but flourish,  
happy is that man that vertue doth nourish.  
By knowledge likewise thou shalt doubts discern,  
and all other things needfull to learne.  
These are the fruits which by them we take,  
curst be they which doe them forsake.  
But we erre in wit, following our will,  
in iudging that good which is very ill.  
Let reason thee rule, and not will thee lead,  
in following thy fancy a wrong path to tread.  
But subdue thy lust, and conquer thy will,  
if it shall moue thee to doe what is ill.  
For what hurt by game to many doth grow,  
no wise man I think but doth it well know.  
Experience doth teach and make manifest,  
that honest men it hate and detest.

## The Schoole of Vertue.

Strife and debate, murder and theft,  
which among Christians I would God were left.  
Cursing and banning, swearing and tearing,  
that no Christian heart can abite the hearing,  
These are the fruits which from gaming do spring  
unto gaming therefore, for there is no worse  
(thing.)

How to behave thy selfe in talking with  
any man. Chap. 7.

**I**f one demand a question of thee,  
in answering too hasty take heed how thou be,  
Weigh well his words, the case understand,  
ere an answer to make thou dost take in hand:  
Or else he may iudge in the little soot,  
to answer a question not knowing it.  
Suffer his tale out whole to be told,  
then speak thou maiest boldly, and not be controld,  
Low obeysance make, looke him in the face,  
and treatably speaking, thy words take place.  
With countenance sober, and body upright,  
thy feet iust together, thy hands in like plight.  
Cast not thine eye on euerie side,  
and when thou art praised, therein take no pride.  
In telling thy tale neither laugh nor yet smile,  
such folly forsake thou and count it but vile.  
In an audible voice thy words plainly utter,  
smoothly pronounce them without stop or utter,  
Too

## The Schoole of Vertue.

Too high or too low, since both exceed measure,  
in using thy tongue, in thy talke take no pleasure.  
Be carefull an order to keepe and obserue,  
for so from the purpose thou shalt seldom swerne.  
Fastinelle of speech will cause thee to faile,  
and make thee to misse in telling thy tale.  
To stutler andammer is a foule crime,  
learne then to leaue it, take warning in time,  
How euilt a child it both become  
be thy selfe Iudge, thou hauing wisdom:  
And sure it is taken by custome and vze,  
while young you be, there is hope of cure,  
This generall rule yet take with thee,  
in speaking to any, bare headed be,  
The common proverbe remember ye oft,  
better be vnfed, than vnmannerly taught.

How to behaue thy selfe, being sent on a  
message. Chap.8.

**I**f on a message forth thou be sent, (meant  
take heed to the same and marke what is  
Depart not away if thou be in doubt,  
but know well the message before thou passe out:  
With possible speed then hast thee right soone,  
if need so require that so it were done.  
After humble obedience thy message discharge,  
in uttering the words be not too large:

## The Schoole of Vertue.

But after thy matter frame thou thy talk,  
not letting thy tongue in wastfull wordes walk :  
And to thy Master therein make relation,  
euer as thine answer shall giue thee occasion :  
Neither adde nor diminish any thing fro the same  
lest it turne afterwards to rebuke and shame.  
But the same utter so nere as thou maist,  
and no fault shall they find with what thou saist.  
Thus doing, from fault thou shalt be set free,  
and counted a seruant byright in degree.

### Against envie and malice. Chap.9.

**I**f vnto anger thy heart be in thrall,  
reason not ruling thee, needs must thou fall,  
Conquer thy will and brydle thy lust,  
not following thy fancy though occasion be iust.  
For anger and fury will thee so change,  
that thy doings to wisemen wil seem very strange.  
All anger and wrath fray far from thy flesh,  
for wrath saith Plato leads shame a leath.  
The hasty man doth neuer want trouble,  
his madnesse of mind his anguish doth double.  
If malice doth moue to reuenge thy cause,  
dread Almighty God and danger of lawes :  
Reuenge not thy selfe though able thou be,  
forgiue the offender and friendly agree :  
He is perfectly patient and void of disdain,  
that

## The Schoole of Vertue!

that can both anger and fury refraine.  
Enue in no case the state of thy brother,  
in word nor deed hurt no one nor other.  
Debate and deceit, contention and strife,  
are the chiefe fruits of an euill life,  
And Salomon saith, an enuious heart,  
of pleasure or profit receiueth no part.

The fruits of Charity, Love, and Patience.  
Chap. 10.

**C**harity seeketh not what to her doth belong,  
but patiently abiding sustains rather wrong:  
Not enuying, but forbearing, with lone & patience  
so noble is her nature forgiving all offence.  
And lone doth moue the mind to mercy,  
but malice againe doth worke the contrary,  
Which in wicked men wil euer beare stroke,  
but patience doth teach thee to beare every yoke:  
Where patience and lone together do dwel,  
all hate and debate, and malice they expel,  
Lone constant with faith, Pythagoras doth call  
a soueraigne vertue, and aewel principall.  
Cato doth speake the same in effect,  
where lone is not, vertue is imperfect.  
Desire of God to assist thee with grace,  
charity to vse and vertue to embrace.  
These thyse following wil thee instruct,

## The Schoole of Vertus.

and to vertues Schoole they will the conduct,  
And from vertues Schoole to eternall blisse,  
where perfect ioy continually is.

Against the horrible sinne of swearing.  
Chap. 11.

**I**n vaine take not the name of God,  
swear not at all for feare of his rod,  
The house with plagues he threatneth to visit,  
where oathes are used they cannot escape it.  
Just are his iudgements, and true is his word,  
and sharper it is than a two edged sword.  
Wherefore beware thou of his indignation,  
learne to liue well in thy vocation,  
whereunto the Lord through grace doth thee call,  
rising againe if thou fortune to fall,  
By prayer and repentance, and mind to amend,  
for Christ would haue saued all such as offend.  
If they do turne from their wickednesse,  
and purpose to liue in vertue and godlinesse.  
What better art thou for thy cursed swearing  
like a blasphemous beast, the name of God tear,  
Provoking his ire, and kindling his wrath, (ring:  
to endlesse perdition the perillous path.  
Seneca doth counsell thee all swearing to refraine,  
although much profit by it thou maist gaine,  
Pericles whose words are manifest and true,  
doth thee admonish all oathes to eschew.

The



## The Schoole of Verme.

The late likewise, which God the Lord gaue,  
swearing amongst vs by no meanes would haue:  
The counsell of Philosophers I haue expressed,  
amongst whom swearing was utterly detested.  
Much lesse among Christians it ought to be vsed,  
for it comes of the Deuill, and must be refused.

Against the vice of filthy talke.

Chap. 12.

**N**O filthy talke in any wise vse,  
thy tongue thereby like a beast to abuse,  
Of euery idle word account we shall render,  
and all men I would this saying to remember,  
God the iust Judge at the generall day,  
will take account of all that we say.  
That day to the iust most ioyfull shall be,  
but all the wicked confusion shall see,  
As we doe here, like regard we shall haue,  
vnlesse we repent, and mercy of God craue.  
If God will deale with vs so straight,  
for things that be of little waight,  
Then haue we not cause to feare and dread  
our euill conuersation, and liues letonly led?  
Thy tongue take heed thou doe refraine  
from speaking of words that are but vaine.  
Thy will and wit to goodnesse apply,  
if the seruant of God thou wilt liue and die.

Against

## The Schoole of Vertue.

Against the vice of lying.

Chap. 13.

**T**O forge, to faine, to flatter and lye,  
requires diuers colozs with woꝝds faire & lie  
But the vtterance of truth is simple and plains,  
and needeth no studie to forge and to faine.  
Wherefoze speake truth howeuer stand the case,  
so shalt thou finde moze fauour and grace.  
We truth, and tell truth in what thou goest about,  
foz time in all things the truth will try out :  
Shame is the reward that to lying is due,  
to auoid shame therfoze tell what is true.  
A lyar by his lying obtaineth this profit,  
that when hee tels truth no man wil him credit.  
Then let thy talk with truth wel agree,  
and shamed therfoze thou shalt neuer be,  
How may a man to a lyar giue trust ?  
doubt his deeds rather, if his woꝝds be vntrust.  
By speaking of truth there commeth no shame,  
but vttering of lyes deserueth much blame :  
And though by lying thou shifteest a while,  
yet at the last it will thee beguile.  
Ernst to the truth, and speake what is plaine,  
foz the death of the soule in lyes doth remaine.

A



A Prayer to be said when thou  
goest to bed.

**O** Mercifull God heare this our request,  
And grant vnto vs this night quiet rest.  
Into thy tuition O Lord do vs take,  
Though our bodies sleepe, yet let our minde wake.  
Remit the offence this day we haue wrought,  
To thee & our neighbours in word, deed, & thought.  
And grant vs thy grace henceforth to flye sinne,  
That a new Christian life we may all begin.  
Deliuier and defend vs this night from all euill,  
And from danger of Satan the Deuill,  
Who like a Lyon goeth about night and day,  
By all subtil meanes still seeking his prey.  
Assist vs (O Lord God) with thy spirit of grace,  
That valiantly from vs the fiend we may chase,  
And in getting the victorie may lift by our voyce,  
And in thy great strength triumph and reioyce.  
Saying thus, O Lord to thee be all praise,  
For thy mighty protection both now and alwaies.  
Thus ordering our selues God will vs blesse then  
With life everlasting. Let vs all say Amen.

The

The particular duties of all degrees.

**Y**e Princes of the earth  
this short lesson learne,  
Seeke after knowledge,  
all doubts to discerne.

**Y**e Judges give iudgement  
according to right,  
As may be found acceptable  
in the Lords sight.

**Y**e Prelates preach purely  
the word of the Lord,  
That your preaching & living  
in one may accord.

**Y**e Fathers and Mothers  
your children so instruct,  
As may them to grace  
and vertue conduct.

**Y**e children likewise  
your Parents obey,  
In all kinde of godlinesse,  
as much as you may.

**Y**e Masters doe you  
the thing that is right,  
Dealing in conscience,  
and not as you might.

The patticular duties of all degrees.

**Ye** seruants apply  
your businesse and art,  
Doing the same truly  
in singlenesse of heart.

**Ye** husbands loue your wiues,  
and with them dwell,  
Use gentle words,  
and bitternesse expell.

**Ye** wiues loue your husbands,  
and obedient be :  
For they are your heads,  
all aboue in degree.

**Ye** Parsons and Vicars,  
that haue cure and charge,  
Take heed to your flocks,  
and run not at large.

**Ye** men of Law,  
in no wise delay  
The cause of the poore,  
but helpe what ye may.

**Ye** that be Craftsmen,  
in deceit take no pleasure,  
But giue to all men,  
due weight, tale and measure.

The particular duties of all degrees.

**T**he that be Landlords,  
and haue houses to let,  
At reasonable rents  
them bargaine and set.

**T**he Merchants that vse  
to buy and to sell,  
Use lawfull Wares,  
so shall you doe well.

**T**he Subjects line yet,  
in obedience and awe,  
Fearing Gods iudgements,  
and danger of Law.

**T**he rich men whom God  
abundance hath sent,  
Relieve the poore people,  
and indigent.

**T**he miserable poore  
be content with your state,  
And though you be needy,  
yet grudge not thereat.

**T**he great men the causes  
of widowes and fatherless,  
Defend against all such  
as would them oppresse.



The particular duties of all degrees.

All ye that are called  
to any kind of office,  
Execute the same truly  
according to iustice.

Let vs line here  
in our vocation,  
To the glory of God,  
and profit of our nation.

Lastly, to come  
to true English hearts,  
To line in submission  
it shall be our parts.

And for King Charles,  
our King let vs pray,  
Whom the Lord God preserve,  
and defend night and day.

With his Highnesse Councell,  
and all the Nobilitie,  
Bishops and Churchmen,  
and all the Commonaltie.

God grant vs to doe this,  
which sitteth on high,  
Then wel shall we line,  
and well shall we die.

F. S.

Certaine

Certaine Prayers and Graces newly added,  
to be used of Schollers, both  
before and after noone.

Compiled by R.C.

**N**ow that the day-star doth appeare,  
to God deuoutly let vs call,  
That in the dæds of day-light cleare,  
he keepe vs from misfortunes all.

Let him temper our tatling tongue,  
by brydling it after his will,  
Lest horroz vile breake vs among,  
with woꝝds of strife that sound full ill.

Let him couer our sight alway,  
by leaſing it as he knowes beſt,  
Lest we delight in vaine things tho,  
and ſo dꝛaw them into our bꝛeaſt.

Let all the ſecrets of our hearts  
be pure and cleane from filthineſſe,  
Lest ſlothfull ſluggiſhneſſe depart  
from vs that ſtudy vs profeſſe.

Let meane diet of dꝛinke and meate,  
beate downe the pꝛide of filthy fleſh,  
Lest raging in that filthy beate  
it loſe of youth the flowers freſh.

Theſe

Prayers for Schollers.

These things we crave, that when the day  
by course of kind away shall passe,  
And night shall come then sing we may  
in patience of him to our solace.

And that we may still heare in minde,  
in what manner we the day shall spend,  
Let vs recorde what words we finde  
in booke that were made to that end.

In Exodus and other moe,  
that written were by Gods elect,  
We find Gods precepts written so,  
as after followeth in effect.

When Jacobs was in wilderness  
could not abide Gods voyce to heare,  
Then Moses did himselfe advise,  
for them before God to appeare.

And at the Lords commandement  
he toke to him his servant true:  
Up to mount hezrah then they went  
to learne this Law which doth ensue.

Which Law God writ in Tables twain,  
of stone so hard which might last long:  
And would the same should still remaine  
among his folke both old and young.

C

And

Prayers for Schollers.

And first to make their minds attent,

he said (O Israel giue eare)

I am the Lord omnipotent,

whom thou must serue, obey, and feare.

For I thee brought from carefull thral,

wherein thou wast in Egypt long.

And couldest there find no ease at all,

but wert inforced to suffer wrong.

Thou shalt therefore haue in my sight,

none other God but onely me :

For I alone haue power and might,

and all the rest vaine tools be.

Thou shalt not cast out, paint, or bzale,

for thee the forme of any thing,

In Heauen or earth, or stand in awe

of ought that is of mans making.

For why ? I am a tealous God,

and will mine honour to none giue :

I beat the children with thar rod,

that like their wicked parents liue.

And that, to thee or foure descents,

in such of them as doe hate me,

And keepe not my commandements,

but in their doings wicked be.

But

Prayers for Schollers.

But such as loue euē as they should  
me, and my lawes, and them obserue,  
I thew mercy a thousand fold,  
and them from euils I preſerue.

Take not in vaine Gods holy ſpaine;  
but use it with all reuerence,  
For why? The Lord doth all ſuch blame,  
as herein doe commit offence.

Remember that thou holy keepe  
the day of reſt, as God doth will:  
ſix daies thou ſhalt thy worke apply,  
and doe all things that be not ill.

But the ſenenth day is the Lords reſt,  
wherein no vile worke may be done,  
By thee, thy child, thy ſlave or beaſt,  
or ſtranger that with thee doth woon.

For in ſix dayes the Lord did frame  
the heauen, the earth, the creatures all,  
The ſenenth he ceaſt, and bleſt the ſame  
as time for his on him to call.

All theſe precepts the Lord did write  
in the firſt Table made of ſtone,  
And would they ſhould in them delight,  
that for his loue ſerue him alone.

Prayers For Schollers.

The second Table followeth that,  
wherein the Lord instructeth us  
How to behaue vs towards all men,  
and in the same is written thus.

Unto thy Parents honour give,  
as Gods Commandment telleth thee,  
That thou bring daies and good with thee,  
on earth where thine abode shall be.

Murder no man by word nor deed,  
with tongue, or sword, or other thing,  
Doe nought from whence hate may proceed,  
for murder cometh of hate with spring.

Avoid all lechery adultery,  
and all things that thereto belong,  
And filthy thoughts and looks of eye,  
and all unchaste talks of thy tongue.

Take not by fraud, nor by rapine,  
the things that others doe possesse,  
For so to take what is not thine  
before God is great wickednesse.

Against no man false witness be,  
but testifie the truth alway,  
For God thy secret thoughts doth see,  
and will thee iudge at the last day.

Then



Prayers for Schollers.

Thou shalt not in thy heart desire  
thy neighbour's wife at will to haue,  
His house nor field do thou require,  
nor his servant, nor his slave.

We not desirous to receiue  
his ore, his asse, or any beaſt,  
That he is not willing to leaue,  
nor ought that by him is posseſt.

These be the Names that God did giue  
to Iacobs ſeede in milborneſſe,  
And would that they therein ſhould liue,  
that will an endleſſe life poſſeſſe.

But ſuch as will the Law neglect,  
and walke after fleſhly deſire,  
The Lord at laſt will them reiect,  
to dwell in euerlaſting fire.

The Lord God for his mercies ſake,  
guide vs forth in his perfect way:  
That we may ſcape the fiery lake,  
and liue with him in bliſſe for aye.

That theſe things may be granted vs,  
at this time and henceforth alway,  
In the name of our Lord Jeſus,  
to God the Father let vs pray.

Prayers for Schollers.

**O**ur Father which in heauen art,  
and dost raigne ouer all:

Thy holy name be sanctified  
among both great and small,

Thy kingdome come, wherein we may  
no wicked thing abide :

For ought that doth set vp it selfe  
or is puffed vp with pride.

Thy will be done vpon the earth,  
like as in heauen aboue,  
Where all thy creatures work thy will,  
because they doe thee lone.

Giue vs this day our daily bread,  
which need doth make vs craue,  
For why? our soules and bodies both  
of thee their food must haue.

To aske forgiveness of our sinnes,  
deare father we are bold :  
As we forgive wrongs that are done  
against vs manifold.

Doe thou not vs to triall bring,  
for we are weake indeed :  
But when sinne shall vs all assault,  
deliuer vs with speed.

For

Prayers for Schollers.

For why : the kingdome and the power,  
and glozy euery whit  
Is thine and shall be euermore,  
all soules say, So be it.

O Lord preserve our King and Quene,  
with all his royall traine :  
But chieflly such as zealous be,  
thy Gospel to maintaine :  
Which grant, O God, till day of doome  
in Britaine may remaine.

Prayers for Mid-day.

NOW that we haue the morning spent,  
in learnings honest exercise.  
Let natures bow be ouer bent,  
our bodies let vs not despise,  
Let vs therefore take at Gods hand  
such nourishment as he doth giue,  
To fede his folk by Sea and Land,  
without the which we cannot liue.  
And that we may auoid excesse,  
to him for Grace now let vs call,  
For surfet doth the wit oppresse,  
and dothweth good things naturall.  
And more, besides, the gift of God  
if we abuse vnto our shame,  
We worthy are to seele the rod  
for such dishonour to his name,

Prayers for Schollers.

That we therefore may hold the meane  
to him that made vs, let vs pray :  
And to his promise let vs leane,  
that wilde vs in his name to say,  
Our Father which art, &c.

Prayers for Evening.

**B**Efore the cleare light of the day  
by course of kind drawes to an end,  
To God deuoutly let vs pray,  
that he will vs keepe and defend :  
And that all dreames filthy and vaine,  
with fantasies that night doth bring,  
May fly farre from our heauy baine,  
while we by slepe seeke refreshing.  
And that he will our foes suppressle,  
who still doe seeke vs to beguile :  
So that no manner of wickedness  
haue power our bodies to defile,  
And more besides, that when we slepe  
he will vouchsafe vs wished ease :  
So shall we when the day doth peep,  
his Maiesty with praises please :  
Now that the Father of all might,  
will grant this for his deare Sonnes sake,  
Let vs most humbly in his sight,  
as he hath taught, our prayers make :  
Saying, Our Father, as before.

¶ he

Grace before meate.

**T**he Lord that did all things create  
For man to serue him at his need,  
Blesse all that we doe drinke or eat,  
And giue it strength our flesh to feede:  
For whatsoeuer shall nourish indeed,  
Whether it be good for man or beast,  
Must by his mighty power be blest.  
And sith we haue an inward man,  
That must with inward food be fed,  
Which by no meanes obtaine we can,  
But by him that is heauenly bread,  
And of all spirituall things the head:  
Let vs still feed on him in minde,  
That gaue his flesh to feed mankind.  
Thus doing we shall runne our race,  
Without the want of any food,  
And at the last come to the place  
That promise was to Abrahams brood,  
And by faith waite in Christ his blood.  
Where euermore we shall him see,  
That is one God in persons thre.  
O Lord preserue in health and peace  
King Charles our gracious King,  
The holy Spirit in him increase,  
That he may be as he hath bin,  
A sword to cut off Popery cleane,  
That he and we may hold that truth  
Which he hath loued from his youth.

Amen.

Polu

Grace after meat.

**N**ow that you haue your bodies fed,  
With food that feeble flesh must haue:  
Remember that you bzeake your bzead  
To such as need compells to craue:  
For God that good gifts to you gaue,  
Would that you should therewith refresh  
Such as doe lack, and are your flesh.  
You are not Lords of that you haue,  
But must account of each thing make  
To him that giueth when you aske,  
Abundance for your neighbours sake,  
And would you should not see them lack:  
Be diligent alway therefore,  
To helpe the needy with your store.  
And if you doubt what sort they be  
That should reliefe find at your hand,  
Among all men looke whom you see  
That of your help in need doe stand,  
To be relieved and loos'd from band,  
Them must you know to be that sort,  
That at your hands must haue comfort.  
But chiefly such as doe pzoesse  
The name of Christ vnfainedly:  
For in them Christ is in distresse,  
And craueth help in misery,  
And will repay with vbiury  
All that to him you giue or lend,  
And that in life that shall not end.

Amen.

As

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Grace before meate.

**A**s to the sick all pleasant things  
haue still vnfauoury taste,  
So shall Gods gifts be vnto vs  
if vaineely we them waste,  
Take heed therefore saith Christ our Lord,  
that surfeiting ye shun,  
Let not your hearts with banquetting  
be drownd and ouercome.  
Receiue Gods gifts with giuing thanks,  
and natures weaknesse feed,  
When you haue done remember those  
which want and stand in need.  
So shall God blesse and eke encrease  
your basket and your store,  
And giue you life in Christ our Lord,  
which liues for evermore.

Grace after meate.

**M**ans life preserved is by food,  
as God hath well decreed,  
But on Gods grace and holy word  
our soules must daily feed.  
Through want of food materiall,  
the body soone will pine,  
So will the soule if long it lack  
the spirituall food diuine.  
To thee be praise (O Father deare)  
which at this time hath sent  
Both for our soules and bodies, food,  
thy childe to content.

Amen.

Thanksh



Grace after meat.

**T**Hanks be to God in haueu aboue,  
foz he hath fed vs well  
And we beseech his gracious lene  
to feed our soules as well:  
Repentance with the fruits thereof,  
that we neuer forget,  
Tender (O Lord) thy holy Church,  
good rulers in it to set:  
And enermore vpon England  
thy heauenly grace downe send,  
That it may by thy woꝝd and truth,  
our sinfull soules amend.  
And finally, all such as be  
afflicted foꝝ thy woꝝd,  
Comfort them by the holy Ghost  
though Iesus Christ our Lord.  
O Lord preserve in peace and wealth  
Our noble King, and send him health.

Grace after meat.

**T**o eate and drinke doth small availe,  
the woꝝld is all but vaine,  
Except the Lord our hearts doe guide  
our pleasures are but paine.  
Grant vs therefore, O Christ, that wee  
may all with one accord,  
Not liue to eate, but eate to liue,  
and liue to praisse the Lord.

Amen.

The

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Grace before meat.

**T**he eyes of all things do looke vp and trust in  
thee (O Lord) thou giuest them meat in due  
season, thou openest thy hands, and fillest with the  
blessing every living creature: good Lord blesse vs  
and all the gifts that we receiue of thy bounteous  
liberality, through Iesus Christ our Lord, Amen.

Grace after meat.

**T**he God of all power, who hath called from  
death the great Pastor of his sheep the Lord  
Iesus, comfort & defend the flock which he hath re-  
deemed by the blood of his eternall Testament:  
increase the number of true Preachers, repress  
the number of obstinate tyrants, mitigate & lig-  
ten the hearts of the ignorant, release the paines  
of such as be afflicted, but especially those that suf-  
fer for the testimony of the truth. And finally con-  
found Satan by the power of our Lord Iesus  
Christ. So be it.

Grace after meate.

**C**hrist which at his last Supper gave himselfe  
vnto vs, promising his body to be crucified, and  
his blood to be shed for our sinnes, blesse vs and our  
meat. Amen.

**T**he God of peace and loue, boughsafe allway to  
dwel with vs, and thou Lord haue mercy vpon  
vs, Glozy, honoz, & praise be giuen to thee O Lord  
which

A Prayer.

which hast fed vs from our tender age, and giuest  
sustenance to every liuing thing, replenish our  
hearts with ioy and gladnesse, that we alwaies  
hauing sufficient, may be rich and plentiful in all  
good workes, through our Lord Iesus Christ.  
So be it.

Our King and Queene O Lord defend,  
And blesse them both world without end.

**G**od preserve our Realme, the Kings mate,  
City, with his Royall Queene: the honourable  
Councell, and all the Nobility and Commons of  
the same: God assist the Clergy with his holy  
Spirit, in setting forth his truth: God defend the  
fauourers of the Gospel, and make vs all faithfull  
and zealous in the same: God change the hearts  
of our enemies: the mighty power of God destroy  
Antichrist with his wicked Kingdome: God send  
the Gospel a ioyful and free passage through the  
whole world, that every one of vs may liue godly  
and bryghtly in our vocacion and calling, through  
Iesus Christ our Lord. Amen.

FINIS.

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